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cine bag, or Me-Shaun, was a bundle in which were recorded, by strings or stones or figures, the names of most of the Indian gods of ancient times. It had a group of ordinances peculiar to itself; it was believed that the observance of these requirements by an individual entitled him at death to go to the "happy land;" disregard of them caused the careless one to fall into the "river of death." It may be remarked in passing that those who are followers of the theory of Lieutenant Totten and others, that our North American Indians are remnants of the lost tribes of Israel, will find in this brochure much to strengthen their theory.

The naming bundles were employed in the ceremonies attending the naming of a child, which occurred when the latter had reached the age of four years. There were feasts and dances, and prayers were offered imploring prosperity and a long life for the child.

Mr. Harrington has made a scholarly contribution to the knowledge of Indian customs; his work is sure to be welcomed by all who feel an interest in the culture of the vanishing race of American aborigines. The general attractiveness of the book is enhanced by a number of well chosen illustrations.

W. T. PARKER

William Branch Giles: A study in the politics of Virginia and the nation from 1790 to 1830. By Dice Robins Anderson, B.A., M.A., Ph.D., professor and head of the department of history and political science, Richmond College, Richmond, Virginia. (Menasha, Wisconsin: George Banta Publishing Company, 1914. 271 p. \$1.50)

William Branch Giles, the *bête noire* of Henry Adams' excellent history of the administrations of Jefferson and Madison, deserves a better rôle than Mr. Adams and his imitators have accorded him. The fact that he has not received due recognition is evidence of the dictum that the stigma of a bad name is as injurious to men as to dogs. Though he was at times unreasonably inconsistent, and was frequently actuated by prejudices and jealousies; and though he, at one time or another, made such men as Washington, Hamilton, Gallatin, Madison, Monroe, Clay, and John Quincy Adams the objects of bitter and useless assaults, William B. Giles was hardly "unparalleled in American history" as an example of "malignity of the human mind." In making this characterization of Giles, Mr. Adams seems to have overlooked the fact that comparative degrees of malignity of mind in men are difficult to determine, even in this scientific age; that maliciousness is not the product of any age or section; and that a quality bordering on this manifestation of human imperfection has crept into the vigorous debates of all ages. Indeed, sentiments closely akin to malignity have been known to creep

into memoirs, and that without fatal results to those who have thus handed themselves down to history. Had the first use of such sources fallen into unsympathetic hands, however, the honorable names of some of New England's most illustrious sons might have been at least temporarily blighted.

Without trying to excuse or to hide Giles' faults Mr. Anderson has given him a creditable place among the second rate statesmen of the formative period of our nation, and, in so doing, he has made a contribution to the history of Virginia. It is now possible for the first time to know Giles as he was known to the wisest and fairest of his contemporaries. Henceforth he will live as "the Charles James Fox of American debate;" as the loyal and fearless follower of Thomas Jefferson both in the paths of particularism and of nationalism; as the intellectual leader of the famous Smith faction; above all things else, as a most bitter and sarcastic orator, the venom of whose words was surpassed only by that of John Randolph's speeches. In spite of the latter characteristic, Giles was ever ready to make admissions of error and occasionally repented bitterly of his use of sarcasm. The love and esteem with which he came to regard Washington is proof of his forgiving spirit and of his patriotism.

Strange as it may seem, considering the long period of his retirement and his delicate health, the second period of Giles' political activity, that from 1825 to 1830, was more fruitful than his first in proportion to the time employed. In 1815, sick and under the ban, he withdrew from the political arena to the quiet of his farm in Amelia county; there he remained in retirement a quiet observer, during a period in which his state and section underwent a series of unprecedented economic ills. At last, alarmed and disgusted with the successful efforts of the friends of the American system, he reëntered the political arena in order to defend the theory of constitutional limitation on the powers of Congress; and in rapid succession numerous articles from his pen found their way into print. Thus he became the recognized leader of his state in the beginning of the nullification period and, as such, was promoted to the governorship, an office then held in higher esteem than most positions in the federal service.

In a thoughtful, scholarly, and entirely impartial study covering fifteen chapters Mr. Anderson has told the life story of this remarkable Virginian. The biography has a flavor of pleasant wholesomeness and soundness which sustains the interest of the reader. The proportions are good, emphasis being placed only on essentials. The only regrettable feature is the evident paucity of source materials, due in part to the fact that some of the debates in the senate for that period have never

been printed. The book is provided with numerous footnotes, an extensive and exhaustive bibliography, and a complete index. It is a new evidence of the growing tendency on the part of the sons of the South to delve deeply into her history.

CHARLES H. AMBLER

The American Indian as slaveholder and secessionist. An omitted chapter in the diplomatic history of the southern confederacy. By Annie Heloise Abel, Ph. D. In three volumes. Volume I. (Cleveland: The Arthur H. Clark Company, 1915. 394 p. \$5.00)

This volume presents a comprehensive survey of the general situation in the Indian country during the period from 1830 to 1860; it gives a detailed account of the activities by which Texas and Arkansas won neighboring Indians to the secession movement, and discusses the essentials in the negotiations which resulted in the alliance of the confederacy and the great tribes in the Indian territory; lastly, it notes the effects produced on the relations of the Indians to the confederated states and to the union by the battles which were fought in or near the Indian country in the first year of the civil war. The four chapters covering these subjects are followed by two appendices: "The Fort Smith papers," and "The Leeper or Wichita agency papers." In addition, the book contains a selected bibliography of ten pages; a carefully prepared index; two maps, one showing the free negro settlements in the Creek country and the other the line of retreat of those of the Cherokee Indians who remained loyal to the union; and portraits of Colonel Downing, John Ross, and Colonel Adair, famous Indian chieftains of the civil war period.

The volume here reviewed is the first of a series of three dealing with the slaveholding Indians as secessionists, as participants in the civil war, and as victims under reconstruction. Its sub-title has been purposely given in order that the peculiar position of the Indian in 1861 may thus be brought out in strong relief. In one sense he was regarded as inside the union and consequently entitled to a voice on the question of secession; on the other hand, he was considered as outside the union by the treaty making authorities of the confederacy. Although Miss Abel's accounts of the untiring and even subtle efforts of the confederacy are interesting enough in themselves, they are neither so interesting nor so instructive as is her history of the treaties concluded by Albert Pike, the Arkansas poet, which allied the great nations of the Indian territory to the confederacy. These treaties show the tremendous importance attached by the South to the friendship of the Indians; further, they mark a radical departure in the relations between the white man